

the Emily

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Students' Society



Pornography and Power

by Karen Ballinger

On October 22nd at the University Auditorium in Victoria, feminist writer Andrea Dworkin spoke to an audience of 300 women and a few men. She spoke on "Pornography and Power."

At first Andrea appeared nervous. I felt she had such a powerful message that it almost strangled her voice to speak in english. Screaming, tearing out her hair, and cursing would probably be more appropriate.

She opened by saying that she was an Amerikan (with a "k"). She said, "Canada has represented freedom for Amerikans who could not find it in the U.S. — slaves, draft resisters." Then she went on to say that there isn't a country in the world that can be a safe haven for women. Canada is now the dumping ground of pornography. We will become a "sexual colony of the United States."

She then discussed power. "Power is organized, power is not random. Power is real, bad, and dangerous. We recognize the oppression of some people sometimes, but when it happens to women we don't. We say it is personal." When you look at power, you look at who it values and who it devalues. "The white man has power. Culture is as man has made it." Women are the largest group of oppressed people. "Power legitimizes violence against people."

Power defines experience for us. It tells us what things mean.

"Power is also protected by the courts." You can say that rape is against the law. You can say it is against the law to batter women. "Power regulates male violence, it doesn't eliminate it." The more violence there is, the more normal it becomes.

Andrea then discussed at length the various types of pornography prevalent in the U.S., which they are exporting to us. Especially "trendy" are racist materials, snuff movies, throat rapes, rapes which instruct men in violence against women, kiddie porn, and dismemberment. It hurts just to hear about this increasingly violent pornography.

She described the types of women who are in pornography industry. As she said, "a woman doesn't decide, 'I'll be a doctor or a president, no, I'll be hung from a meat-hook'". These are poor women. Women who are incest victims. "They are 14, 15, and 16 year olds who ran away from home thinking nothing could be worse, and they found out it could."

The women in pornography are shown as liking pain. As wanting pain. As desiring pain. So after watching these pornographic films, men go out and enact what they have seen. . . . And in the U.S. these films are protected. This is "freedom of speech."

In the U.S. the government funded research to see if the pornography hurt men. They ruled out anyone who was considered hostile (and I would add, the prime viewers of pornography) and even with this skewed research found out "that exposure to some kinds (of pornography) causes them to want to rape women and that men become desensitized to rape."

Pornography is a ten billion dollar a year industry. There are three to four times as many pornography shops than there are Macdonalds outlets. "If you rape someone in a prison cell, its called torture. If you torture a woman, it is entertainment. We would stop them if they were doing it to whales."

In the U.S., where zoning has allowed pornography stores to set up, violence to women and children has increased. "The existence of a porn outlet in your neighborhood will make your life more dangerous." In Esquimalt recently, the local council defeated an application to have "porn booths" by declaring them suitable only in areas zoned for heavy industry. As Versatile Shipyards is the only business zoned heavy industry, it is the only place that they could be accessible.

Andrea Dworkin concluded with "we have to conduct our political movement like a war, and we have to win this war." The war is not just in our backyards, it is in our lives.

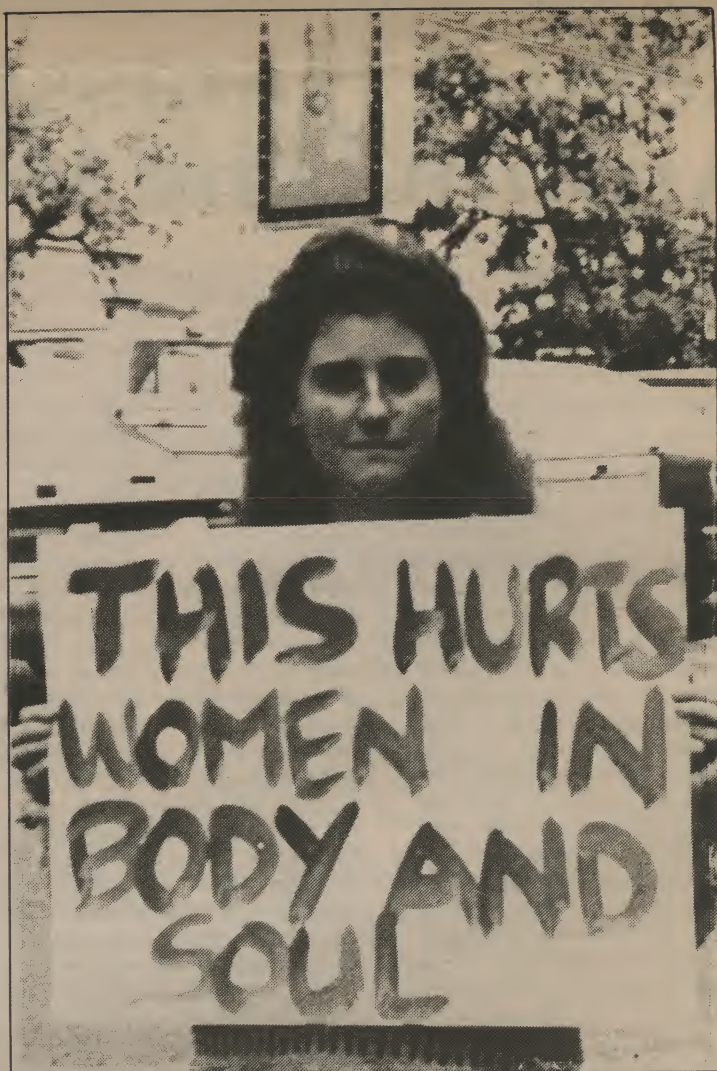


Photo by Caitlin Nicholson

University of Victoria students participated in a rally protesting the presence of peep shows in Victoria.

Pornographies

adapted from Andrea Dworkin's speech

1. The gynecological spread: The pictures in any pornography are not of a real vagina. They are constructed. Very often my labia are glued back and away from my vagina, sometimes done with toothpicks or string which are glued onto the outside of my labia. They are almost always painted purple or pink. I am represented in positions of submission and access.

2. Pornography of Pregnancy: I am seven to eight months pregnant and the object of pornographers attention. My pregnancy is depicted as a form of bondage. I was a terrible woman — my body could kill all of the sperm. Except for one. It won and took over my body. Now I have to urinate frequently, I am fat, and uncomfortable. I am shown with a hose up my vagina.

2a. Milky tits: This emphasizes my lactation, and likens it to ejaculation.

2b. Pornography of abortion: I am a Philipino woman who was hired to get pregnant, then they told me that they wanted to film an eight month abortion. I escaped. This has happened to other women. They didn't escape.

3. Pornography of Racism: I am a Black woman, they see my skin as genitalia. Men ejaculate onto my skin, and call it the "Plantation of Pain." I am an Hispanic woman, and they think I am "hot." I am a Japanese woman, and they portray me as submissive and accommodating. I am a Jewish woman, and my credits include, "I was a Jewish Sex Slave," and "I wanted to go to Auschwitz" . . .

4. Pornography of Humiliation: They like to photograph and film me with men defecating and urinating on me. This is apparently arousing.

5. Pornography of Disability: I am a mentally disabled woman and I am seen as the best object of pornography. No one believes me when I tell them that I have been raped. I don't matter.

6. Amputee Pornography: I am a woman who has lost a limb. Some women have lost limbs in front of the camera. They show men ejaculating where my limb once was.

7 Pornography of Torture: I ran away from my abusive step-father at age 13. I didn't think there could be anything worse. When I got off the bus there was a man waiting for me; he took me home. He raped me, and them put a gun to my head and told me to smile or he'd kill me to smile. He took pictures of me. He was paid money for those pictures.

(rape is expressed in gender-neutral terms. It is considered torture when it happens to a man in prison. When it happens to women it is seen as a consitutional right; people pay to see it. Pornography has put a profit motive into rape).

Skull Fucking: All orifices on my head have been penetrated. Many of my sisters and brothers have died of asphyxiation when their throats were raped.

9. Pornography of Murder: I was killed to be raped; they wanted to know what it felt like to rape a dead woman. They only charged him with the murder, they said I couldn't feel the rape. In pornography outlets this is called a snuff film.

Their bodies are Our bodies

Sexual Harassment Around The World

by Catriona Johnson

This summer, I was one of seventy Canadians delegates to attend the 13th World Festival of Youth and Students in North Korea. The Festival, which is attended by what are said to be the most progressive groups in the world, unites youth to discuss issues such as peace and disarmament, the environment, and women's issues. On the whole, it was a remarkable and educational experience, but as a woman, what became obvious throughout the entire Festival was that the "progressive" movements in many other countries were not progressive in terms of women and had not incorporated women's rights into their internal structures.

One of the most serious and disturbing elements of the Festival was the abhorrent level of sexual harassment. Canada was one of only three delegations which sent a delegation representative of both sexes, the other two being Sweden and Norway. The majority of the delegations were male dominated; some delegations including only a few women, and some, none at all. For example, the Indian delegation, out of 350 delegates, only sent 15 women.

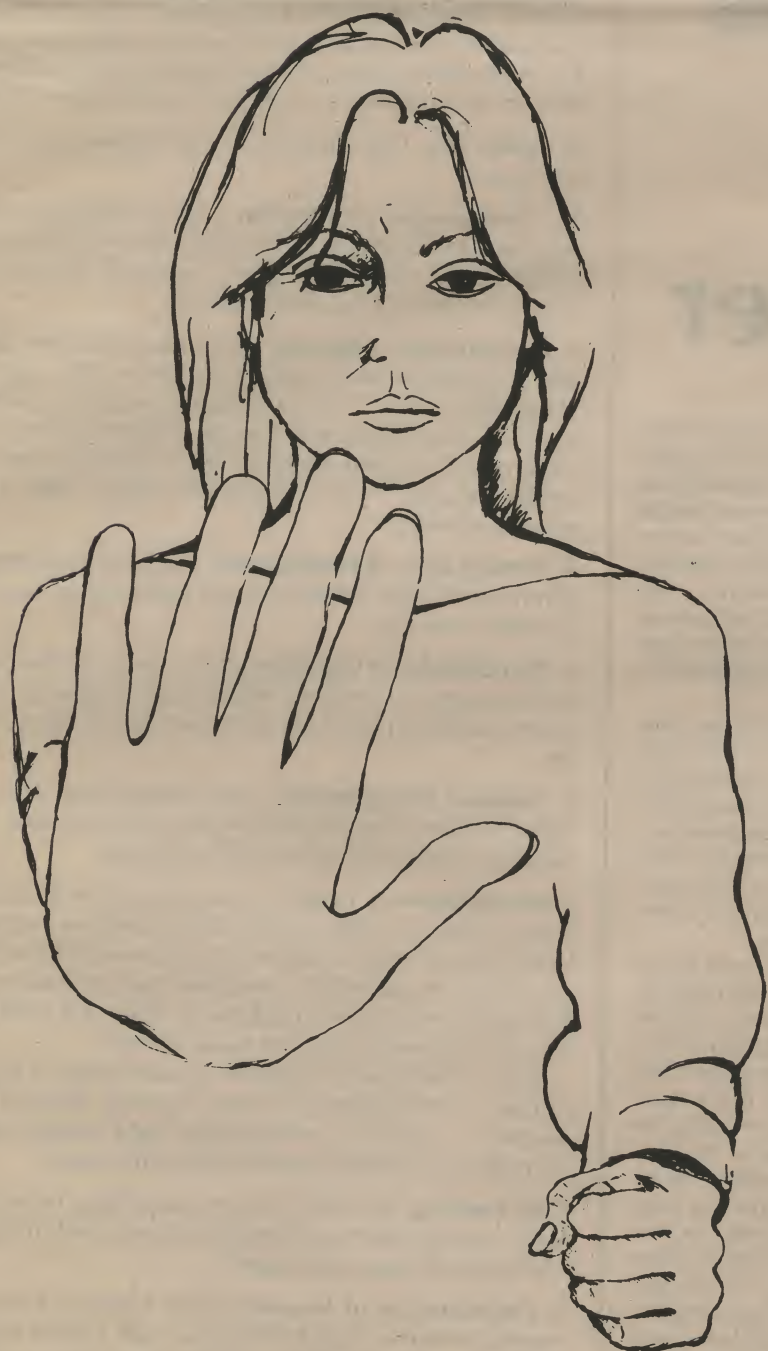
There were a number of reasons for the extreme sexual harassment. Because there were so few women there relative to men, those that were there were constantly being harassed. The other possible reason, was cultural differences. Many delegations assumed that women participating in the Festival were not there to participate in the political pro-

gram. For example, the women of some delegations were there simply to perform in the cultural events and cook at the national club. Also, the images of North American women in the media and pornography would also have an affect. An Indian woman at the Festival stated that North American pornography is entering their country at an alarming rate.

The experiences of many women were so bad that the Canadian delegation organized a "Women Only" night at the Canadian Club. Most of the women who attended were from Europe, Australia, New Zealand, and North America, however there were a few women from other delegations. We discussed our experiences which ranged from subtle harassment to physical attacks. A Working group was struck that developed a position paper on behalf of the women attending the Festival, and those women that would attend future Festivals. The paper and the groups recommendations were presented to the Permanent Commission, the international organizing body of the Festival. Some of the recommendations were, that a Women's Permanent Commission be established to work along side the Permanent Commission, that mechanisms be put in place to deal with the problem of sexual harassment at Festivals, that rules be put in place ensuring equal representation of women at future Festivals, and that all delegations be given an orientation on sexual harassment before attending the Festival. The working group also organized a "Take Back the Night" march which turned out to be very

successful and garnered support from women around the world. We marched from the front of the Canadian apartment, alongside the hundreds of people that were socializing in the centre of the apartment complex, and up a hill to a coffee and bar area. All the while, we chanted "No means No" in several different languages, and women and sympathetic men joined us in our march. The hundreds of men partying in the centre space turned and watched in slight awe.

The results of our presentation to the Permanent Commission will not be known until the next Festival. Part of the problem is that the heads of the national delegations and international organizations are predominantly (ie. 98%) men. One of the other aspect that was extremely frustrating was that many of us who mobilized and complained were accused of being racist and not considering the cultural differences, even though we had discussed these factors at length. It is definitely an issue that must be dealt with before the next Festival, which will be held four years from now (possibly in Algeria), as in many cases, the level of harassment inhibited women's participation in the Festival. But as all women know, sexual harassment is not an issue in only a particular country, or at a particular event. What happened at the Festival was an extreme representation of what happens to us constantly, and almost everywhere — women are inhibited from participating in all areas of society, because of many things, including sexual harassment.



Drawing by Rhona Lopston
courtesy Status of the Victoria Women Action Group

Emily Editorialises

A constant debate that rages among the editorial staff, and has done so for years is how radical we should be, to whom should we appeal out there in reader-land. My opinion is that we write what we need to write; say what needs to be said. Catch as catch can, provide a faint spark, a glimmer. We don't need to be a forum for debate, there are enough of those. What we need to do is advocate: tell women they are not alone, invite them to join us. . .

The marvellous thing about being a feminist is that you come to love women more and more, and are surrounded by more and more marvellous women. I have found many of these women through the Women's Steering Collective, the Women's Centre and here at the Emily. Meetings are Tuesdays at 1:30 pm in SUB 146 and all women are welcome (past the Munchie Bar and VIPIRG). The Women's Steering Collective does not work from a patriarchal meeting structure and we go to great pains to see that all members of the collective are comfortable with decisions made: decisions are made by consensus.

At present, the Board of Directors of the Student's Society is under no great onus to adhere to the decisions of the Women's Steering Collective, despite the fact that we are a committee of the Society. In order to see that there is a built in legal necessity for all Board decisions relating to women to be first examined by the Collective, it is necessary to take this demand in the form of a motion to the General Meeting of the Students' Society, which is to be held Thursday, October 26, at 12:30 pm in the Cinecenta. We strongly encourage all women to attend this meeting in order for us to set policy on issues that relate to us as women students. You may read this and think to yourself, I am not a political person, but chances are if you are reading this paper you are a political person and you care about these issues.

I am perhaps being annoyingly vague about what these issues might be; this is because of the massive feminist backlash we are experiencing on campus. Letters to the Martlet editors are truly the least of the backlash. A further example is the Andrea Dworkin banners that were literally burned off the wall of the library and torn and shredded off the walls of the Union-centre. Not to mention the moronic comments we heard as we wandered the halls of the Student Union Building like: "Andrea Dworkin is nothing but a fat ugly lesbian."

Meanwhile, back among the gentle and sane. The Women's Steering Collective has a number of campaigns that we are developing and will be implementing over the course of the year. One of them we call the 60/40 campaign. We hope to lobby the government with the assistance of the Women's Caucus of the Pacific Region Component of the Canadian Federation of Students (of which we are 44). In November, we will be taking the campaign to the National General Meeting of the Canadian Federation of Students in an attempt to make the campaign a nation-wide endeavour. The Federation, 400,000 strong, 52% of whom are women and one of them is you.

The 60/40 campaign means:

- Women should only have to pay back 60% of our student loans because women will only earn, at best \$0.64 to the male \$1.00 once we have graduated and are in the workforce.
- Women should only pay 60% of tuition costs because we only have access to the campus 60% of the time during the winter semesters. Do you walk alone at night?
- perhaps this should be extended to textbooks as well? Other incidental costs?

Other Radical Concepts:

- We encourage women to save all of the receipts from the pads, tampons, sea sponges or whatever they may use to catch their menstrual flow. In this way the can be used as exceptional expenses on Student Loan forms. They are exceptionally expensive, are they not?
- Understand and discuss the concept of Super Seniority. This is a term stolen from the Affirmative Action policy; it refers to how women should be compensated, in terms of her experience, for the years she has spent bearing and rearing children. Consider this: all the years women couldn't attend a university, that women have spent as second class citizens (in progress), the burnings at the stake, the hate literature, the sexism, the rapes, the violence, the unwanted pregnancies, and on and on . . .
- free and universal daycare
- the freedom to walk alone at night
- no new abortion law; access to safe abortion, counselling before and after abortions
- freedom of expression for women
- freedom from oppression for women
- dignity in your every action
- never needing a man; having one if you want one
- the freedom to show your love for women, anywhere
- no hungry babies— a world without pain — justice

I can't stop. I have to.

Women's Studies

by Constance Rooke

Chair, Dept. of English
University of Guelph
One of Founders of UVic's
Women's Studies Program,
Editor of UVic-based **Malahat
Review**

Like, when Jake was young, just starting out in his daddy's firm — they didn't even **have** any. You'd have, say, a kitchen, a living room, maybe a dining room, and some bedrooms: plus, if this was a sophisticated house, you'd have **the study**. No question.

Pine-panelling with knots.

Maybe a dead animal, such as part of an elk or a whole, big, good-looking trout up there.

Whole **point** of this room was the cleaning woman — wife, whatever — no matter how filthy it got, she wasn't al-

lowed in. This was his inner sanctum, sort of. Where a guy could catch his own breath and not have to deal for once with the stuff on **her** mind, or tell how his goddamn day was. Whole point of his day is, the sucker's over. History. But you think women understand that?

Six o'clock, he's ready to put his feet up.

Now, though, they got women's studies all over the place. They got 'em in basements, garden sheds: you name it, wherever they can fit 'em in. One place Jake told me about, in Rockwood — most ridiculous house he's ever done — they got the woman's study right on the main floor. OK, so you can see that might make sense if it was somewheres near the kitchen. Soup's gotta be stirred, helluva hike if she

has to keep running up from the basement all the time. I can sorta see it. But **this** place, Jake says it's got Southern exposure, it's got french doors to the best view in the whole house, and — let me tell you — this place has got a shitload of books! Big pain-in-the ass design problem for old Jake: bookcases on three sides, stacked up high as your armpit if you're standing tippy-toes on another guy's head. Must be ten thousand books this woman's collected.

Big desk in the middle. Some kind of four hundred dollar Eye-talian lamp they call a dove. Computer rig-out. Chair cost you enough for three deep freezes and a Alfa Romeo automobile. Plus she's got her own Coffee Centre, and her own little powder room right off it, so

she don't **ever** have to leave, far as I can make out. One more thing Jake said. She had to have this big closet you could lock up, practically stumped old Jake 'cause of the books taking up all the wall space — plus of course you got your french doors and the lady's can, you can see Jake's problem. But she was gonna have it. And you know what she wanted that closet for, primarily? And how come it had to lock — not that that's such a big problem for Jake — well, I'll tell you cause this part's kind of cute.

For the kid's Christmas presents. Probably why it had to be so dang big: bikes, doll-houses, whatever.

Kind of takes the stink off just a little, don't it?



Happy 10th Birthday

Women's Studies!



Women's Studies Ruined My Life

by Leena Sarkar

Thanks to Women's Studies, my education has been ruined. No kidding. Before I took my first Women's Studies course I **LIKED** university.

I was a humanist, happy to be tumbling along with the rest of mankind through ancient worlds to modern times, and onwards, led by those great fathers of our civilizations . . . happy to know that in the journey toward enlightenment, men had opened their hearts and let us girls learn with them.

It really was good of them, when you think of it, considering all the problems my sex has always caused them; always whining, getting in the way of their work, leading them on, and causing them to do such evil things. What was the matter with those women, anyway?

Thankfully, my professors spared me from getting too irritated with them. Only occasionally did we have to interrupt our discussions on important matters to deal briefly with the petty ideas of one woman or another.

Then came Women's Studies and boy, oh boy, did things ever change. Instead of spending one minute per term on the other sex, we spent fifty minutes a day on the obscure topic! We talked about women who made more trouble than Helen of Troy, and they even did it on purpose and in large numbers.

For example, the Igbo women declared "war" on their colonizers in Nigeria in 1929. French Canadian women held loads of power in the 17th century. And then there were those gutsy women in the American Civil Rights movement, and the Suffrage movements around the world in the 19th and 20th centuries. The list goes on and on.

Talk about SUBVERSION. Some of them even had suspiciously similar ideas to the real great thinkers. They must have stolen the ideas when their husbands went out for a couple of beers. No wonder the men didn't like them.

Anyway, upon returning to my real classes, the ones required for my degree, I began to realize how incomplete my understanding

had been before I knew what women were really up to all those years. Like, I'd thought they'd been a rather benign bunch; cleaning houses, having babies and leaving the big decisions, naturally, to the men.

The strangest thing was, it started to bug me. It bugged me that no one else seemed to know or care about what the women had to say or do.

Even my pedestalled profs, who kept stressing the need to look beyond half-truths and were so critical of papers that didn't, seemed to be unconcerned about their oversight.

But surely, such educated folk must have known about such things? Then I remembered that most of my profs were men and most of the people in my women's Studies classes were women. Don't get me wrong. It's not like I'm blaming them or anything.

Courses on women aren't essential for one's education-ignorance of women will not impede a graduate's career plans, will not stop a person from being elected to various positions, or make her/

him look bad in the eyes of other academics — as long as you've got the basic great-man stuff down pat, you're fine. Everybody knows that.

Still, I can't help but feeling just a tad misled, like maybe those great thinkers and my profs weren't so great after all, if they didn't even know about all those women.

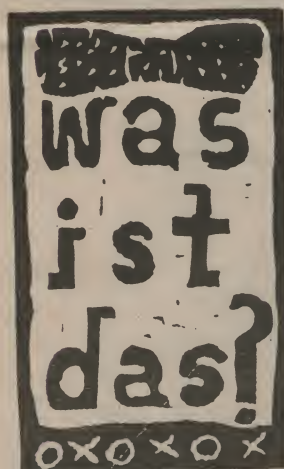
I mean, it's only fair. If you're going to mention men's beliefs about women, you should at least give a little time to what the women believed themselves. Don't you agree? Or maybe I'm just becoming too radical — isn't that the name for people who care about what women have to say? But it's not my fault. It's those damn Women's Studies classes.

(p.s. I think it's about time that all departments include at least one required course about women in their major and minor programs to compensate for the lack of women in most courses' content. Feed-back, please!!!)

The Gentle and the Sane

BLOND AND BLUE

In the deep blue sea
of your intense
imagine
I swell to travel freely
You sparkle
this drifting water
a blind sapphire
clasping gold
my green eyes tide
to meet a vanished
island sunning
cool grey rock
or illuminate
the seaside coral
tangling
by Donna Wessel



LOST LITTLE GIRL

who
trembles like a leaf.
But
not too concerned
about
the crowd that she
keeps.
She lives for the
moment.
she lives for today.
What shiny new toy will attract her this
day?
— char ann

FATHERSAM

the stepfather for her
was a
living
breathing
demon created for pain.
Time, cruel in its manifestation, has chosen the two to be
together.
Forever?
For touches filled full with pain.
— char ann

MATH CLASS

in the classroom . . . the teacher . . . the numbers . . .
frightened . . . bothered . . . the girl.
she shut him . . . his numbers . . . out of her mind.
to let in the joy of the poetry . . . to dance.
words with words . . . whirl with whirl . . . all partners
true.
— char ann

IN THE HEAVENS ABOVE

the young god was scared by the body of the mere mortal girl
but
he tried to be a man.
— char ann

tonight
i give you nothing
i search your nakedness
sober and without pity
tonight
will you understand
and also weep?

(divorce after rape
is not uncommon)

by Gail D. Whitter

THE WIND IS AN OLD WOMAN

calls me with her song
tells me of fires
bleeding sunsets
clouds capturing moon
haunts me

night sea
dark imagings
half remembered
deeds, desperation
burnings

knowledge held in my hands

the old woman calls
with her song

by Karen Ballinger

Take Back The Night

To take back the night
and dance for the moon,
a salad of limbs, a dressing of light,
a feast for the ones who once were consumed

Once were consumed when dark devoured,
the easy digestion of day,
and shadows grew to later spew
a hunger set on prey

The boogey-man that haunts the boy,
the woman knows as rapist,
one is gone when sleep arrives
the other never ceases

by Anita Snell

I am Demeter, bereaved
Demeter in search
trembling with fear and vomit
on my way to darkness

the probes connect
electric with reptile movement
flashing multiple suns
lighting nobody's way
altering the edge
colour and weight
of every possession
readying me to believe

and I wake
finding my skin
not yet quite on
anticipating
as the needle slides in
the burning speech of God

by Gail D. Whitter



This is a biased poem
on the side of witches.

Some of my best friends are 'Wise Ones':
Seekers of herbs, binders of wounds
interpreters of dreams, casters of stone
workers of magick . . . Life.

Three hundred years ago
you would have led me to the stake.
Forced sisters into secret association
closed temples
filled days with fear
suffering and oppression.

But times have changed.

The shrieks have become silent.
The sizzling . . . crackling has stopped.
The last cold charred bone
has been swept into the pit.

We've come a long way, baby.

But little's forgiven
and nothing forgot.

by Gail D. Whitter

benign: kindly; propitious; (of climate) (climb mate)
mild (of disease) mild, not malignant (OF f. L.
'Benignus)

propitious: favourable, giving a good omen or a
suitable opportunity (f. OF or L.
propitius)

my mother is benign
my mother as though she had no other children
our mother as though she had many
our mother who art in heaven
"you always live in your mother's time"
time, mine
benign
mother
mum (other)
my other
smother
cover — discover

mother rails
mother sales
mother gales

mother of others
other female
other males
mother (hood)
mother tongue
mother's tongue is benign

behind
mother's garden gone to seed
mother's p(lot)
mother's slot
it's a slot for mother
my mother is benign

by Karen Ballinger

MOTHER

Her winter-tomato life
is enmeshed in obligation
and pale with orthodoxy

She bails me out when
I am stuck. I demand it,
swindle, wheedle, cry.

I don't suppose I need to
But I do, and with automatic,
uninhibited vigour.

Her husband drinks,
his voice terse and unpleasant,
inconsiderate.

I regret, I egg him on.

By Donna Wessel

No New Abortion Law

by Donna Wessel

The very word makes my womb ache. The whole bloody debate is so male-stream, so male-dominated that I sometimes have a very hard time working myself up to it. I want to say one thing before I even think of trying to be objective: Women don't want to have abortions; it is not in any way an enjoyable experience. It is never a happy choice to have to make, it is not something women take lightly, ever. Susan Cole, thankfully, cleared up any doubt in my mind about late abortions: their occurrence is so infinitesimal a percentage as not to warrant consideration (0.05%). I would speculate, and I am not the first to do so, that when women have last trimester abortions it is because they have to, because of circumstances beyond their control like that they live in a rural community where there is no access to abortions, that they have to travel long

distances, fighting with their consciences all the way down to a cold, urban area where they know no one and are offered no support. Or they get caught up in dealing with an inhuman hospital board that considers itself the 'defender of life,' doesn't care that it is dooming this woman to poverty, does not see itself as in any way responsible to this life it has defended or to the life it has very probably ruined.

This woman then steels herself against all the attacks, doesn't tell anyone where she is going, just leaves, having scrounged all the money she can find; she has to wait days in a seedy hotel room, the only one she can afford for her appointment. She takes the bus or some other form of urban transit, fights her way through that faction that calls itself pro-life, sits there in the waiting room watching the other women come out. They are tear stained, some of them hysterical.

She carries her now cumbersome body into the office when they call her name. She has a name, this woman; I've met her before, a hundred times. She will be standing beside me. She is my sister, my mother, my daughter, myself. I can't be objective, cannot objectify.

Please come to the Rally for Choice, for no new abortion law, on Friday, October 13th at the Legislature lawns at 12:00 noon. We will be setting up a car pool that will be leaving from the Resource Centre in the SUB (room 135). If rides are not available for everyone the city buses downtown are right outside the door. I'll lend you a dollar. It is extremely important that as many men as possible come out and show their support for this event and this position; abortion is a decision made by a woman and her doctor, it is not a criminal matter. We have a right to choose.



Freedom to Choose

by Catriona Johnson

On September 15, students at the University were treated to a speaking engagement by feminist author Susan Cole, on the subjects of abortion and choice. She began her talk by calling recent court injunctions against women trying to obtain abortions, the new violence against women. The new strategy of the anti-choice movement, she said, was filing with the courts after the women are more than ten weeks pregnant, forcing delays in obtaining abortions, and thereby forcing women into carrying the fetus to term.

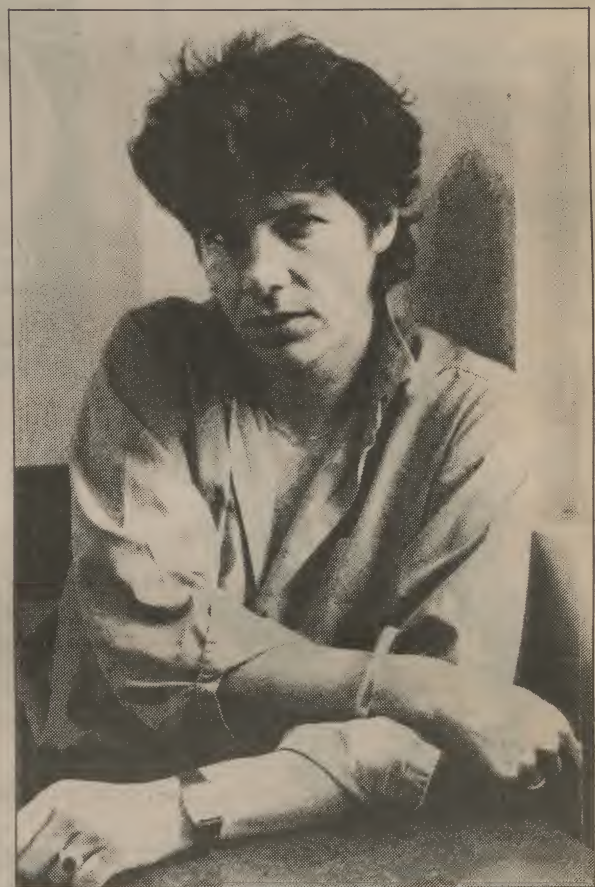
Cole applauded Chantelle Daigle for "waiting and then defiantly ending her pregnancy before the Supreme Court's decision came down", and angrily criticized anti-choice groups for perpetuating the myth that women are happy to end their pregnancies late on. She stated that myths such as this hurt women, present women as callous, and sway public opinion to the belief that scores of women terminate their pregnancies late into their second or third trimester when in fact this is not true. Taking a shot at Premier Vander Zalm than about women".

Anti-choice groups attempt to appropriate all of the morals and ethics in the Choice issue, "putting everything on the line for principles", Cole noted sarcastically. "The media perpetuates the idea that anti-choice groups are the only ones that care about life and death, and feminists are 'into' abortion. No woman likes to have an abortion." Cole admitted that she had problems with Henry Morgentaler's attitude that abortion was not a difficult problem and his neglect of the painful emotional costs. "We all know that the fetus is life", she said, "and not a cell that we can flick off of our finger, but women have the right to make life and death choices about our bodies."

She went on to say that legislators make life and death decisions daily; that when governments sent men or women off to war, they are making such decisions "Seize the issue. Concede that the fetus is life, and put the debate into context — who's lives we are fighting for."

Explaining the turn around of Barbara Dodd who, after having Greg Murphy's court injunction against her struck down and terminating her pregnancy, decided to join the anti-choice movement, Cole stated that Dodd was used as a pawn by both Greg Murphy and her lawyer, Clayton Ruben. She said that she had never seen Ruben hold a clients hand when

leaving a court case and asked "Did he care about her, or did he care about how she looked?". "Macleans Magazine used her as a pin-up on their cover because of how she looked", Cole continued. It was society's values that led "this woman to be used as pornography in a pornographic culture". Cole stated that when the case was over Dodd missed the media attention. Asking how Dodd fit into the larger patriarchal society, she drew the audience to the fact that Dodd had stated that she wanted to become a model. "Why not?", asked Cole. "Modeling and prostitution are the only two jobs in which women make more than men."



Cole called for students to be come more involved in the struggle for choice, saying that students can't separate themselves from the rest of society. "Students in the U.K. and Italy were on the forefront of the abortion issue ten years ago", she said. "It is the fundamental issue — control over our bodies. The minute that somebody says it isn't, they are committing violence against women."

Cole's speech was met with much applause from the audience, but when the question period began, the anti-choice advocates came out of the woodwork. Cole held her ground to all of the challengers including a woman who asked why she as a tax

payer should support the cost of abortions. Cole replied that the "dollars and cents argument was the most callous argument I've ever heard", and that she was surprised that it came from such a moralist. She then went on to warn the audience of new tactics that anti-choice groups in the United States were advocating, including radical technology to sustain the life of the fetus at an earlier point in the pregnancy and the fight to get certain contraceptives such as IUDs, which are now available off the market. On new technology, Cole asked, "Are they going to cut a woman open and take out the fetus?"



Women and the GST

by Catriona Johnson

The Mulroney government is attempting to ghettoize women through tax reform, namely the GST. As if the detrimental Free Trade deal hadn't already done enough to harm the economic position of women, the Conservative government is working diligently to force women into poverty.

Last week, National Action Committee on the Status of Women representative and economist Marjorie Cohen presented the Commons Finance Committee with statistics which forecast 100,000 job losses for women and a figure of 5.5 billion dollars which would come out of Canadians' pockets and have a devastating effect on working women.

Meanwhile Dawn Black, M.P. and New Democratic Party status of women critic, released information on how the GST will affect women and petitions calling for its rejection. She lists the following effects of the GST:

Women make, on average, 66% of what men do, and with lower average incomes, will be paying a proportionally greater amount of their income in tax. Fifty percent of women who file

tax returns have incomes of \$10,000 or less, compared to only twenty-three percent of men. Low income earners who do not make enough to file for income tax will not receive the tax rebate which in itself will not cover all of the sales tax paid throughout the year.

Prepared food for take-out will be taxed. Working women who don't have the time to prepare

meals from scratch everyday will be penalized.

'Sanitary' napkins and tampons will be taxed. Apparently the Tory government goes not consider these items a basic necessity.

Those goods and services which the Mulroney government has "exempted", such as childcare and rent, are not really exempt. Although there is no direct sales tax

on these goods and services, there are taxes on everything that the childcare centre or landlord must buy i.e. heating costs, electricity, plumbing, cleaning services, repairs, and supplies. Operational costs will increase and this will translate into higher costs for child care and rents.

The GST is regressive tax because it taxes consumption rather

than income. Brian Mulroney will pay the same tax at the cash register as a single mother with three children. Michael Wilson would rather tax diapers and children's clothes than tax corporate polluters that make the land we live on unsafe for our children. Women are doubly penalized with lower wages and proportionally higher taxes.

Women in economically depressed regions will be hurt the worst. Because the proposed 9% goods and services tax will be in addition to provincial sales taxes, Newfoundlanders will pay a 21% total tax on many goods.

Black suggests that women let the Tory government know that they won't stand for a regressive tax system which will increase already existing economic inequalities between men and women. She proposes educating the public about the GSTs effects and letter writing as a way of combating the Tory governments anti-women tax reforms. Citing the example of women in Japan as organizers of successful national anti-tax reform campaigns, Black urges women to get involved in the struggle for economic equality. Petitions against the GST are available through the Women's Centre.



Column on Karma

by Camelia Tristesse

It was that special magic that comes just before i fall asleep. The voice i know and love came to me and said let's play tonight. What shall we play? i asked as we spiralled one another through the air, balanced on a fulcrum of joined hands. Let's trade a memory. Okay.

We both instinctively retreat within for a moment to find the right memory to share on this occasion. Ready? Yes, you go first, it was your idea. Okay.

I go within myself and empty so as to make room for this gift. I am gently guided to a shaded room where an old women lies in a bed. I understand that this is your grandmother and that you love her. Then i see you as a small child moving to draw the curtains and fill the room with light. You look at her and she beckons you to the bedside. You snuggle up beside her, both propped against pillows, and holding hands. Breathe with me she says, and in your child's innocence, you obey. It is early morning and you find yourself being pulled by her out of your small body until you both float in the room, hands still touching. You look down and see yourself and your Grandmother sitting on the bed. Then you look into her eyes as she gently helps you understand that she is going to change now, and that you will always have this gift of seeing her in another way, a gift of wings. Your hands drift apart slowly, yet you are not sad. The next thing you know, your mother is in the room shaking you to wake up, then you see her panic when your Grandmother fails to move. You are

about to tell her it's okay, but she runs out of the room screaming for your father. You hop off the bed still holding her hand, then you tenderly, with a child's love, place her hand tenderly on her belly and see that her face is peaceful beneath the wrinkles and wisps of hair. You go to look out the window.

Then you are with me again in our special place, no longer a child, with that gift of wings and the first-flight that led you to cultivate the sweet skill that allowed me to find you. Okay, my turn.

I had chosen something simpler, as my image was of one concentrated moment rather than a series. When i sense that you are open to receive my memory-gift, i ask within to become one with that moment again. It comes more with each breath, until i am immersed. Then i begin sending everything in the memory of my body and heartmind of what it is to be full-term with child. When i feel that you are completely in accordance, i let the memory of that soon-to-be-born-child's foot go zooming across the inside surface of my belly. You are startled, so after a moment's rest, i let the memory pass once more. You have never been pregnant this life, and it has been a great mystery to you. As i feel you slowly letting go, i fade the image-sense out, though your reluctance means that this takes some time.

Then i see your eyes soft before me and in a flash i let you know how much i love this game you have invented as much as i love you. Goddess willing, may we play together often.

Sannich police are quoted as saying that there is one exposure per week reported on the jogging trails. Suggested response for women:

"Looks like a penis — only smaller!"

★ Note: Saanich police report that there was an assault after the Commons Block dance on October 1st. No description of the assailant is available.

Canada does NOT need a new abortion law!!!!

RALLY FOR CHOICE

**Friday, October 13th, 1989
12 noon**

Legislature Lawn

Speakers TBA

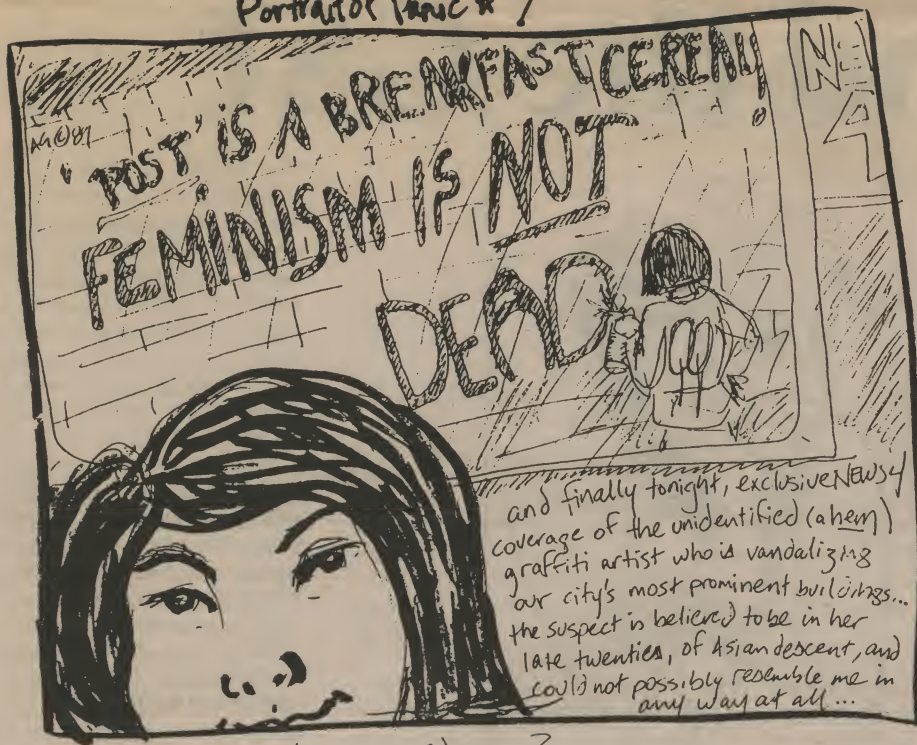
Women are NOT criminals

It's time for we, the majority of Canadians, to

SPEAK OUT FOR CHOICE!!!

**sponsored by the Victoria Coalition for Choice and
the Victoria Status of Women Action Group**

Portrait of Panic # 7

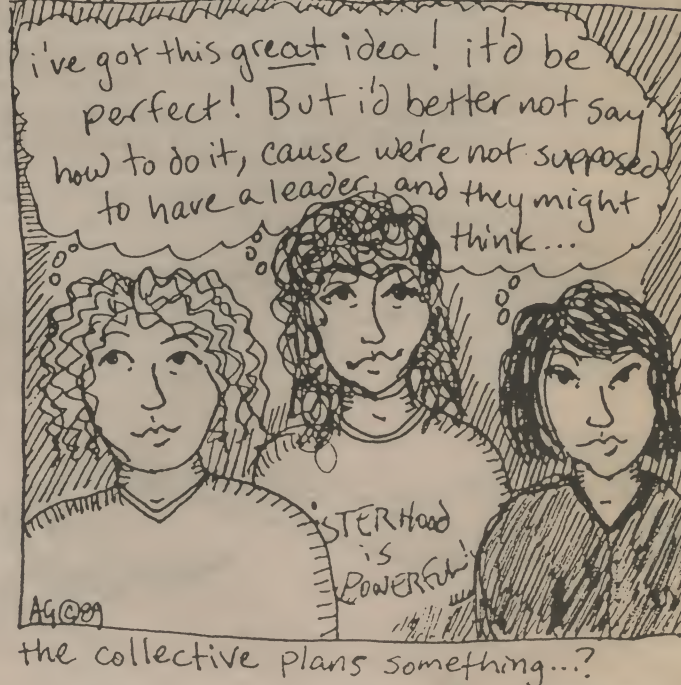


post-coincidence?

Portrait of Panic # 8



Portrait of Panic # 9



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**WARNING
NUCLEAR SHIP
NOW IN
PORT**

Declare our harbours nuclear-free

Sail Past D.N.D.

OCT 28, NOON

Maple Bank Launch, Esquimalt Harbour

INFORMATION MEETING

OCT 18, 7:00 P.M., HEALING EXCHANGE, 3025 SHAKESPEARE (OPPOSITE HILLSIDE MALL)

INFO: 384-2445

Coordinated by the Greater Victoria Disarmament Group's "Safe Harbours Committee", 612-620 View.

Sponsors: Greater Victoria Disarmament Group, Greenpeace, Nanoose Conversion Campaign, Raging Grannies, Social Justice Commission (Roman Catholic Diocese of Victoria), Vancouver Island Network for Disarmament, Veterans Against Nuclear Arms (Victoria), Victoria District Labour Council, Voice of Women (Victoria)... add your name to the GROWING LIST OF SPONSORS! Call 384-2445.



Obituary for the Women's Centre at Capilano College September 28th, 1989

The Women's Centre at Capilano College was in its fifteenth year, when it was closed last week by the College Administration. The Centre had been run by volunteers for the last eight years because of cutbacks in 1981/82 to the grant that had supplied it with payed personnel. The College Administration felt that the Women's Centre was not an effective use of space, and we're not sure how the women feel. Those of us who are part of the Women's Centre at UVic are in mourning.

Whereas no mention was made of Alexandra Kollontai's death in Pravda, and no eulogy appeared in the Party press, for this woman who had once embodied the highest ideals of the Revolution; we write for and honour her with this:

Obituary for Alexandra Kollontai March 9, 1952

A revolutionary in Marxist Russia, Kollontai was instrumental in the success of the Russian Revolution. As Commissar of Social Welfare, she established services for the poor in particular, sought to ease the plight of women. After her resignation from office, she worked in the new Ministry of Women and went on to join the Worker's Opposition. She was the only member of the Central Committee of 1917 to survive Stalin's purges of the thirties. She received the Red Banner of Labour, both first and second orders for her diplomatic and wartime services. Kollontai's career as a diplomat spanned 23 years and was characterized by a wide diversity in her fields of activity. In 1946, she was nominated for a Nobel Peace Prize for her peace work as a diplomat. She is survived by one son, Mikhail Kollontai.



Women's Studies Student Congress

First Annual General Meeting
TUESDAY, OCTOBER 24TH

in SUB 146

5:00 - 7:00pm.

Happy
Birthday
Christine
St. Peter

- ★ Choose your executive, free refreshments & meet some great women
- ★ All W.S. students welcome. (Includes cross-listed courses and former students).

University of Victoria
Students' Society
CANADIAN FEDERATION OF STUDENTS LOCAL 41

Celebrate Food and Life! WORLD FOOD DAY DANCE

featuring

Julio Cabrera & Friends

Monday, October 16

9:00 - 12:30

Students \$6.00 Others \$7.00

Pot Luck Supper at 6:30 pm

Proceeds to an International food development project.

@ SUB Upper Lounge - Be There.

